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A True Prophet

OCCASIONALLY we hear someone say: "I can accept everything about the Church except Joseph Smith as a Prophet of God."

Thoughtful analysis of this attitude would suggest a gross contradiction. It is like enjoying the fruit of the tree, but denying its existence since we cannot understand the miracle of fruit production; or like glorying in the orderliness of the universe, but denying its being because we cannot understand the powers of creation.

It can be conceded that it is much easier to accept the fruits of reality than to understand their origin and source. However, this fact should not lead us to deny those things that are not quite as tangible as we would like them to be.

"By their fruits ye shall know them" is a divine principle and a reliable and fair test of the prophetic calling of Joseph Smith as a modern Prophet of God.

To properly apply this test we should be guided by the following facts:

(1) Being a great teacher of truth is the foremost function of a Prophet. In this field he interprets and defines the teachings of the past as applied to his day and age.

(2) He may, under the inspiration of God, bring to light new truths as needed to meet current problems. All of which would have to do with answering the query, "What shall I do to inherit eternal life?"

(3) He may foretell future events.

If the sincere seeker after truth will but exercise the least degree of faith and experiment upon the work of Joseph Smith as a Prophet, yea, even desire to believe, the Spirit of the Lord will enlighten the understanding unto a perfect knowledge.

It is our testimony to the world that he has no peer among mortal men past or present as an interpreter of the teachings of the past as found in Holy Writ. It is our further testimony that, for sheer volume of new truths revealed, he is likewise unequalled. As a foreteller of future events his prophetic calling is assured.

All who will earnestly desire and seek may share this same sustaining testimony, not only of Joseph Smith, but of those who have been his successors even down to the present day.

C.G.M.K.

PRESIDENT DAVID O. MCKAY'S

*Full text of the address delivered by
President David O. McKay at the opening session
of the 126th Annual Conference of the Church
Friday, April 6, 1956, 10 a.m.*

MY beloved brethren and sisters, if you knew the weight of the responsibility of this moment, you would gladly answer the prayer of my heart—that I might have your united support and the inspiration of the Lord. I know what I should like to say, and will try to say it, but it is a question whether I can get that message over to the thousands who are listening as I should like to give it, and, I hope, as the Lord would have it given.

“ . . . verily I say unto you . . . that marriage is ordained of God unto man.

“Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.” (Doc. & Cov. 49: 15, 16.)

That passage from the Doctrine and Covenants indicates the message I have in mind to give this morning—some helpful hints for happy homes.

First, however, I should like to say a few words relative to the general

conditions in the Church. A most outstanding accomplishment since our conference last October is the completion and dedication of the Los Angeles Temple.

On the original 24 acres purchased by President Heber J. Grant, assisted by Elders David Howells and Preston D. Richards, there are now, besides the temple, the following Church edifices, all finished and paid for: the Westwood Ward chapel, recreation hall and classrooms; headquarters of the California Mission, bureau of information, central heating plant and sufficient lot space for an inter-stake auditorium.

During the pre-dedicatory visiting days Dec. 19, 1955, to Feb. 18, 1956, 660,000 persons availed themselves of the opportunity of viewing this sacred edifice. Forty thousand attended the eight dedicatory services held March 11 to March 14.

It is highly appropriate to express to this General Conference appreciation of the contributed efforts, time and means of the thousands of men and women who had the res-

ADDRESS



PRESIDENT MCKAY

possibility of directing and caring for the convenience and comfort of the hundreds of thousands of visitors, sometimes as many as 25,000 a day.

First, this appreciation applies especially to the Stake Presidencies, High Councils and Bishoprics in the temple area, and all the members of committees appointed by them; second, to the architect and his associates; and third, to the contractor and assistants; fourth, to the faithful women who constituted a reception committee, who were at their assigned posts of duty every day for over nine weeks, outside and inside the temple; fifth, to the presidency of the Temple Mission and directors of the Bureau of Information; sixth, to the eleven doctors who were on hand to render first aid. Incidentally, 47 persons received medical care. We express appreciation also to our own committees and those in California—the committee on transportation and accommodation; the committee on the printing and distribution of tickets; the committee

on press and radio and public relations; the committee on seating those thousands of people; and, I might say especially, the committee who, through KSL, installed television in the various rooms, thus adding to the interest and convenience of over 5,000 members to attend each of the eight sessions of the dedicatory services.

We wish to express appreciation for the welcome extended by the governor of the state—Governor Goodwin Knight—and his commendation and words of appreciation for that sacred edifice; also the message sent by Mayor Norris Poulson of Los Angeles; and for the receptions given and messages sent by the Los Angeles Chamber of Commerce and the Los Angeles Rotary Club. We appreciate their attitude and their entertainment. Great as that temple is, beautiful as it is, we shall ever connote with it the attitude of the people toward it, members and non-members alike.

We appreciate the contributions given by people in the temple dis-

trict, every promise fulfilled, and more—voluntarily given.

Finally, we are appreciative of the tithes and offerings of the entire Church, making that edifice and others possible.

Brethren and sisters, one hundred and twenty-six years ago today, the Church of Jesus Christ of Latter-day Saints was organized in the home of Peter Whitmer Sr. Six members founded the organization, though there were others present.

About 14 months prior to that organization, unknown, a revelation was given to the Prophet Joseph saying, a marvellous work was about to come forth among the children of men.

In that revelation we read the following regarding the spirit of the Church:

“Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day . . .

“And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

“Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.” (D & C 4:2, 5-6.)

Compared with the nearly two thousand years since Jesus Christ, the Son of God, established His Church in the Meridian of Time, one hundred and twenty-six years constitute a very brief period, yet the growth and progress of the Restored Church during that time have been remarkable. From a membership of six, the Church now numbers over a million and a quarter, divided into 227 stakes and 44 missions. It has built 12 temples, with two more

under construction, and 2,646 other houses of worship are completed and under construction.

In educational matters, its accomplishments are highly commendable. Besides the people's interest in the University of Utah, the Utah State Agricultural College, and other state institutions, the Church supports an educational system of which it may justly be proud. The Brigham Young University, the Ricks Junior College, 140 Seminaries and Institutes, and is now building Junior Colleges in New Zealand, Hawaii, Togatabu, Tonga, Pesega and Mapusaga, Samoa.

The Church supports 12 hospitals, and through its Welfare Department needy persons are either rehabilitated or given necessary assistance from fast offerings and tithing funds. Though Temples, Tabernacles, and other Church edifices cost millions, all dedicated buildings are wholly paid for, and the Church is entirely free from debt.

On behalf of the First Presidency and other General Authorities of the Church I take great satisfaction in reporting that all departments of the Church are progressing very satisfactorily, and express gratitude to our Heavenly Father for his divine guidance and inspiration.

An Appeal for Stability and Harmony in Home

But, I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony and happiness in home life. It has been truly said that “the strength of a nation, especially of a Republican nation, is in the intelligent, well-ordered homes of the people”. In no other group in the world should

there be more contented, more happy homes than in the Church of Jesus Christ of Latter-day Saints.

Just this month there appeared in a leading magazine the encouraging statement that American homes and family life are steadily strengthening. According to that article, the total population of our country has doubled since 1900. The number of families has tripled. This growth in family life is shown by the rapid increase in home ownership. One hundred-twenty per cent more families owned their own homes in 1955 than in 1940. There are sixty-seven per cent more children under five years of age now than in 1940, that is in the country at large. There are 61 per cent more children in group age 5 to 9 years of age.

Loyalty as a Contributing Factor

Recently our attention has been called to conditions that seem to justify our admonishing the membership of the Church to keep their homes exemplary before the world.

To the young people of the Church, particularly, I should like to say first that a happy home begins not at the marriage altar, but during the brilliant, fiery days of youth. The first contributing factor to a happy home is the sublime virtue of loyalty, one of the noblest attributes of the human soul. Loyalty means being faithful and true. It means fidelity to parents, fidelity to duty, fidelity to a cause or principle, fidelity to love. Disloyalty to parents during teen-age is often a source of sorrow and sometimes tragedy in married life.

I have received several letters this last month from young folks—two of them in their teens, irking because of what they consider interference of parents. Young people in all the Church and all the nation should

understand that both the Church and the state hold parents responsible for the conduct and protection of their children. The Church, you will recall, is very explicit in that. "Inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organised." (D. & C. 68:25-26.)

That is explicit, and parents, that is your responsibility.

Some of you would be surprised to know that the Statute of the State requires explicitly that not only parents, but any guardian who has charge of a child 18 or under is held responsible for the protection of that child, and for its moral teachings. Any guardian or parent that will do anything to injure the morals of the child is guilty of a misdemeanor, and subject to imprisonment of not more, if I remember rightly, than six months, and a fine of not less than \$300 or both.

So, girls and boys, your parents, not only because of their love, but by command of the Lord, and by legislative enactment of the state, are compelled to watch over you and guide you. And parents, once again, that is your responsibility. The effect of this guardianship will be shown by this illustration.

A New York City judge, not long ago, wrote to the *New York Times*, saying that in seventeen years that he had been on the bench not one Chinese-American teen-ager had

been brought before him on a juvenile delinquency charge. The judge queried his colleagues, and they agreed that not one of the city's estimated 10,000 Chinese-American teen-agers, to their knowledge (not one), had ever been hailed into court on a charge of depredation, narcotics, speeding, burglary, vandalism, stick-up, purse snatching, or mugging accusations.

A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story.

P. H. Chang, Chinese Consul-General in New York City, was asked to comment on that. He said, I have heard this story many times from many judges. I'll tell you why I think this is so. Filial piety is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognise that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Will they be proud or will they be ashamed? Above all other things, the Chinese teen-ager is anxious to please his parents.

Most Chinese - Americans, no matter how wealthy or poor, maintain a strict family style home. Mealtime is a ceremonious affair, which must be attended by every member of the family. Schooling, reverence for religion, and decorum plus reverence for the elders, are the prime movers in developing the child from infancy.

And the paper says, "The amazing record of the Chinese-American youngster shows that it is in the home that the cure for juvenile delinquency will be found, and in no other place." (From an editorial

in the *Saturday Evening Post*. Reprinted in the *Reader's Digest*, July, 1955.)

So, young people, loyalty to parents, if not a direct contributing factor to a happy home, is at least a safeguard against hastily assuming and lightly esteeming the duties and responsibilities of marriage.

Next to loyalty to parents, I should like to urge loyalty to self. Remember, if you would be happy, if you reach the goal of success in the distant future, your first duty is to be loyal to the best that is in you, not to the basest.

There is a saying in the Bible that every idle word that men shall speak they shall give an account thereof in the day of judgment. (Matthew 12:36.) Psychology assures us that we are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. A drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." "Well!" continues James, the psychologist, "he may not count it, and a kind heaven may not count it; but it is being counted none the less." Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, it has its good side as well as its bad. As we become permanent drunkards by so many separate drinks, so we become Saints in the moral, and authorities and experts in the practical and scientific sphere by so many separate acts and attention to small duties. Let no youth have any anxiety about the upshot of his education, whatever

the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging is all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. Ignorance of it has probably engendered more discouragement and faint-heartedness in youth embarking on arduous careers than all other causes put together." (Psychology by William James pub. Henry Hallolo, 1892, p. 150.)

A great ideal for youth to build a happy home is this: Keep true to the best, and never let an hour of indulgence scar your life for eternity.

Loyalty to Your Future Companion

Next under that heading of loyalty, I urge **LOYALTY TO YOUR FUTURE COMPANION**. When harmony, mutual consideration and trust pass out of the home, hell enters in. A memory of a simple indulgence in youth sometimes opens hell's door. Girls, choose a husband who has respect for womanhood! Young man, choose a girl who, in her teens, has virtue and strength enough to keep herself true to her future husband! Down the road of indulgence are too many good young girls, seeking vainly for happiness in the by-ways where people grovel, but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance, to find only ashes.

If you would have a happy mar-

riage, keep your reputation as well as your character unsullied.

It is a common saying throughout the world that young men may sow their wild oats, but young women should be chaperoned. In general, this is pretty well carried out, but in the Church we have but one single standard, and it is just as important for young men to keep themselves chaste as it is for young women. No matter what the opportunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Marriage is a failure when manhood is a failure. Let him know that to gain moral strength he must learn to resist temptation, learn to say with Christ, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve." (Matt. 4.10.) Then there is peace instead of turbulence in his soul.

Continued Courtship

Next to loyalty as contributive to a happy home, I should like to urge **CONTINUED COURTSHIP**, and apply this to grown people. Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life—and they come—that tender words of appreciation, courteous acts, are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home that a word of "thank you", or "pardon me", "if you please", on the part of husband or wife contributes to that love which brought you to the altar. It is well to keep in mind that love can be starved to death as literally as the

body that receives no sustenance. Love feeds upon kindness and courtesy. It is significant that the first sentence of what is now known throughout the Christian world as the Psalm of Love, is "Love suffereth long, and is kind". The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be slovenly, cross or disagreeable.

Self Control

The next contributing factor to your happy marriage I would name is SELF-CONTROL. Little things happen that annoy you and you speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of the home more than that great quality of self-control in speech. Refrain from saying the sharp word that comes to your mind at once if you are wounded, or if you see something in the other which offends you. It is said that during courtship we should keep our eyes wide open, but after marriage keep them half shut.

What I mean may be illustrated by a young woman who said to her husband, "I know that my cooking isn't good; I hate it as much as you do, but do you find me sitting around griping about it?" This griping after marriage is what makes it unpleasant. I recall the words of Will Carlston :

Boys flying kites haul in their white-winged birds—

You can't do that when you're flying words.

Thoughts unexpressed may sometimes fall back dead.

But God Himself can't kill them when they are said.

Children in the Home

Marriage offers an opportunity to share in the love and care of

children, and that is the true purpose of marriage. One writer truly says : " Without children, or without believing that children are important, marriage is incomplete and unfulfilled. Children take time, trouble, and more patience than we usually have. They interfere with freedom, good times, and luxury, but children are the real purpose and reason behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

" Marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning together, enjoying humour", and a home is full of humour with children.

The more you keep in company with your wife, the happier you are. Business takes you away from home. She is there alone. Do not let companionship with other women divide your affection, and that applies to woman as well as to man. At one time I thought that it did not; that man was wholly to blame for the unrest, the disagreements and sorrows that are occurring too frequently. I have had to modify my opinion. Companionship is the means of perpetuating that love which brought about your union.

In conclusion, for the proper solution of the great problems of marriage we may turn with safety to Jesus, our Guide. He declared, as I read in the beginning, that marriage is ordained of God and that only under the most exceptional conditions should it be set aside. In the teachings of the

Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not dissolve until the last day."

It will not dissolve when sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony, when thus sealed, produces happiness and joy unsurpassed by any other experience in the world. "What God hath joined together, let no man put asunder."

Home is not merely four square walls
Though hung with pictures and
gilded;
Home is where affection calls,
Filled with shrines the heart has
builded!

Home is not merely roof and room—

It needs something to endear it;
Home is where the heart can bloom
Where there is some kind heart to
cheer it!

What is home without none to meet,
None to welcome, none to greet us?
Home is sweet and only sweet—
Where there is one we love to meet
us."

—Charles Swain.

To the Church, not only to young people, but to married people, I plead this morning for more contented homes brought about through love, faithfulness, loyalty, self-control, and obedience to the principles of marriage as set for us by revelation to the members of the Restored Church of Jesus Christ.

May God help us to be exemplary to the world in this respect, I pray in the name of Jesus Christ. Amen.

URGENT . . .

The following copies of the Relief Society Magazine are needed immediately by the mission Relief Society Presidency:

February 1950

September 1951

March 1950

April 1951

Please send any of these copies you can to the Mission Headquarters.

Thank you.

British Mission Relief Society Presidency.

Elder Adam S. Bennion

Elder Adam S. Bennion, of the Quorum of the Twelve, and his wife, will spend nearly a month in the British Mission this summer. Elder Bennion has been touring the European Missions, and will arrive in England on, or about, August 6th, 1956. During his stay, Elder Bennion will visit throughout the mission, and Latter-day Saints here will have the opportunity to hear him. Elder Bennion is a noted educator, and was ordained to the Quorum of the Twelve on April 9th, 1953.

JOSEPH SMITH

. . . *an Appreciation*

PRESIDENT STEPHEN L RICHARDS

First Counsellor, First Presidency

SOME time ago in Carthage Gaol I stood on the spot where the Prophet Joseph Smith was killed. I reconstructed the tragic scene as I have done many times before and since. I saw him go, as he prophetically predicted he would, like a "lamb to the slaughter, void of offence toward God and man." I saw his murderers exult in his killing as they believed they had killed also the cause he represented. Then as I stood on that hallowed spot, I saw the frustration of the evil design of those wicked men of Carthage, for I saw the kingdom which their victim was instrumental in establishing grow and expand until it reached out and touched all corners of the earth and brought within its fold men and women of faith and humility from every land and clime. I saw the establishment of this great empire of the West, pursuant to his divinely inspired promise; and in my vision I beheld the triumph and consummation and glory of the work he inaugurated, with the principles and the spirit of the true gospel of Christ spread all over the world, mellowing the hearts of men, displacing greed, avarice, and enmity, and laying the solid foundations of peace and goodwill among the nations. From the bottom of my heart I thanked God for this man. I realise that all the things I hold most precious, my home, my family, my faith and my priceless associations I owe to him and the cause he has established. And I felt to cry aloud with the poet :

Praise to the man who communed with Jehovah !
Jesus anointed that prophet and seer—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

I know that the Prophet Joseph Smith was divinely called. I know that his mission in life was to restore the everlasting gospel, and I believe in the revelations which God, in His mercy, gave to the Church and to mankind through His life.

Out of his experience there was resolved the ever-perplexing theological question of the ages as to the nature of Deity and the Godhood. Here was a man who had seen and heard and been in the presence of the Father and the Son. He knew they were Personages glorified, but like unto man, in whose image man was created. He had no need to argue for his position. To him it was a fact confirmed by subsequent experiences which were attested by others than himself. The nature of the Holy Ghost as a Personage of Spirit was later revealed to him. The great principle of revelation, the disclosing of the word and will of God to man, was then demonstrated to him in reality. The Lord brought to him through the ministrations of angelic messengers the essential powers and principles for the re-establishment of the Lord's work among the children of men. Through the intervention of a divine messenger he was

able to bring forth a whole volume of scripture and history complementing that of the Holy Bible to enlarge men's knowledge of this history of mankind and the principles of the gospel, and to bear additional testimony to the divinity of the Lord, Jesus Christ, and his supremacy as Lord of the earth. He was shown the necessity to set up the restored kingdom of God in the earth, the steps necessary therefor, and by angelic ministers given the power and commission to perfect the establishment. He was ordained to the Holy Priesthood, not by men reliant on records of the dim past for authority, but by messengers from the head of the priesthood, the Lord, Jesus Christ, Himself.

With this divine authority, the bestowal of which is attested by witnesses who have never been discredited, the Lord's Church was re-established in the earth in a land of freedom, under a Constitution forever guaranteeing liberty of conscience and freedom to worship. The name of the Church itself was given by revelation—the Church of Jesus Christ of Latter-day Saints. Its establishment was not an innovation; it was a restoration.

With the restoration came revealed re-statements of the principles of the gospel taught by the Lord and His Apostles in the Meridian of Time, and also additional doctrines and principles more clearly defining the origin of man, his relationship to Deity, his purpose in the earth, and his destiny. Great questions about man and the universe which had long perplexed the theologians and the scholars were answered in the new revelations—not by man, but by the Lord himself. The free agency of man, the place of good and evil in the world, the nature of the Holy Priesthood of God, the function and destiny of the kingdom of God, the nature of the body of man, the place of the family in God's eternal plan, the sacred ordinances of the gospel and their essentiality—all of these and other great principles and doctrines necessary for the understanding of the human family were brought to light for dissemination among all the Lord's children.

I honour the name of the Prophet Joseph Smith. I feel that no greater honour could come to me than to win some day, when my ministry shall have been completed, his approval of my labours, because I look upon Him as the earthly founder of the kingdom, the beginner of it, the inspired of God, to receive the initial revelations for the restoration of the gospel.

If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet, the founder, true to the cause of its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion.

WHAT THINK YE OF JOSEPH S

ELDER LEGRAND RICHARDS

Quorum of the Twelve

THE SACRED GROVE, SCENE OF JOSEPH SMITH'S FIRST VISION



MITH, THE MORMON PROPHET?

IT is the writer's firm conviction that there isn't an honest person in the world who really loves the Lord who would not accept Joseph Smith as a true prophet of God and embrace the Church he founded under direct revelation from heaven if he but knew who he was.

During the year 1955 over 22,000 honest seekers after truth left the faith and teachings of their parents and accepted Joseph Smith as a true prophet of God. Among these were ministers, church leaders and intelligent men and women. One was a Catholic Priest, and when his associates in the ministry learned that he had joined the Mormon Church they made him all kinds of overtures to get him to return, to which he replied: "My testimony is not for sale."

One recent convert spent over thirty years in the ministry. His statement to the writer was: "When I think of how little I had to offer my people as a Methodist Minister as compared with what I now have in the fullness of the gospel as it has been restored to the earth through the prophet, Joseph Smith, I want to go back and tell all my friends what I have found, but now they will not listen to me—they regard me as an apostate from their church".

A prominent attorney said: "If you have hunted for something all your life until you decided that it did not exist, and then you just happen to stumble on to it, you do not need anyone to tell you what you have found. That is what I did

when I found Mormonism, and the most wonderful thing about it to me is that the more I learn about it the more wonderful it becomes."

The Lord is working to a very definite programme as pertaining to this earth and the inhabitants thereof, which purpose he has made known through his prophets. Note these words of the Prophet Isaiah:

Remember the former things of old: for I am God, and there is none else! I am God, and there is none like me.

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. (Isaiah 46:9-10.)

Then Isaiah adds:

The grass withereth, the flower fadeth: but the word of our God shall stand for ever (Isaiah 40:8).

Since the Lord has declared "the end from the beginning, and the things that are not yet done" and his work "shall stand for ever" it is very important that we acquaint ourselves with what the prophets have declared, that we might know the things the Lord has planned to do in our time.

The importance of prophecy was made plain by the Saviour to the two disciples as he joined them on the way to Emmaus, following his resurrection, when "their eyes were holden, that they should not know him." After listening to their conversation he said, "O fools, and slow of heart to believe all that the prophets have spoken." Then he

proceeded to explain unto them how that all of the prophets had testified of him and his coming, and then we read: "Then opened he their understanding, that they might understand the scriptures" (Luke 24: 13-45).

The value of prophecy was fully understood by the Apostle Peter, for he said:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1: 19-21).

In light of these statements, where can we look for divine guidance except to the prophets? The Lord has never had a work upon the earth recognised by him, except it was directed by a prophet. The Prophet Amos understood this truth when he said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7).

No prophet of God is ever "self-appointed, nor is he chosen of his fellows. Always he is Heaven sent." If we but understood, we would know that prophets were chosen before they were born, as was the case with the Prophet Jeremiah who was called in his youth, and could not feel his preparedness for such a high calling, as we read:

Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest

forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations (Jeremiah 1: 4-5).

In like manner Joseph Smith was called to be a prophet before he was born, and of his coming, the Lord made public announcement and promise to Joseph who was sold into Egypt, that in the "latter days" He would raise up a prophet from his loins, even a "Choice Seer and Prophet like unto Moses", and we read in the Holy Scriptures that there was no prophet in Israel like unto Moses for he talked with God face to face as one man speaketh to his friend.

And in like manner, in answer to his earnest prayer, seeking to find out which of all the churches he should join, the Father and his Son Jesus Christ appeared unto him, and in answer to his inquiry was told that he should join none of them for they all taught for doctrines the commandments of men, but that the time had come when the Lord would set up His Kingdom in the earth for the last time, according to the words of the prophets.

In promising to send this "Choice Seer and Prophet like unto Moses", the Lord further told Joseph, to whom the promise was made that:

"He shall do none other work, save the work which I shall command him. *And I will make him great in mine eyes; for he shall do my work. And unto him will I give power to bring forth my word. And not to the bringing forth my word only, saith the Lord, but to the convincing them of my word which shall have already gone forth among them. For the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto*

salvation." (This promise comes to us from an American Prophet, Lehi, as recorded in the Book of Mormon, 2 Nephi, Chapter 3.)

Whatever the world may think of Joseph Smith, of him the Lord said: "*And I will make him great in mine eyes; for he shall do my work.*" It is our testimony and witness to all the world, that no prophet has ever accomplished a greater work than this prophet of "the latter days".

The work the Lord said this prophet would do was to bring forth His word. From the Angel Moroni, a resurrected prophet of God who had lived upon the American Continent about 400 years after Christ, he received Gold Plates upon which was engraven a history of the former inhabitants of the land of America, which he translated by the gift and power of God, which record was published under the title of "The Book of Mormon". This record contains over 500 printed pages. The book is its own witness of its truth. For thousands and hundreds of thousands have put to the test the promise contained therein,

And when ye shall receive these things, I would exhort you that you would ask God, the Eternal Father, in the name of Christ if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost (Moroni 10: 4).

and they have received the witness by the power of the Holy Ghost that this book is true. It is a companion volume of scripture to the Holy Bible.

Joseph, who was sold into Egypt, received a promise of the Lord, of a new land in the utmost bounds

of the everlasting hills (See Deut. 33: 13-17). And therefore, the Lord commanded Ezekiel that two records should be kept, one of Judah and one of Joseph, that a fulfilment of this promise might be recorded. and then the Lord promised that He would bring these two records together and make them one in His Hand (See Ezekiel 37: 15-19).

In the front of each copy of the Book of Mormon is the testimony of three witnesses, wherein they declare :

And we declare with words of soberness, that an angel of God came down from Heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us : wherefore we know of a surety that the work is true.

One cannot believe the Holy Bible without knowing that there is a companion volume of scripture which the Lord promised He would unite with it, and make them one in Hands. This is what the Lord meant when he said, "And he shall bring forth my word." He has also given us the Doctrine and Covenants containing some 130 revelations direct from the Lord for the guidance of His Church in this dispensation. And the Pearl of Great Price containing the writings of Abraham and Moses.

In promising to raise up this prophet in this dispensation the Lord said that he should not only bring forth His word, but "to the convincing them of my word which shall have already gone forth among them." The prophet Joseph Smith under the inspiration of the Lord has made plain many precious

truths contained in the Bible and the meaning of great prophecies which the world does not understand.

After spending about 48 hours with a high official of one of the protestant churches explaining to him the wonderful truths the Lord has revealed through this latter-day prophet, to a group present he made this statement: "I have learned more about the scriptures and religion in the last 48 hours than in all the rest of my life put together." The writer has had many similar experiences because of the truths revealed through this latter-day Prophet.

Since, as Isaiah said, the Lord declared "the end from the beginning" and His way of doing things is through His prophets, of necessity, He would have to raise up a prophet in the latter days, to bring to pass the promises of the Lord through His Holy Prophets.

How could these prophecies be fulfilled without a Prophet? The Psalmist saw the days of preparation for the coming of the Lord in the latter days and said,

The mighty God, even the Lord has spoken and called the earth from the rising of the sun unto the going down thereof out of Zion the perfection of beauty God has shined (Psalm 50: 1-2).

Through this latter-day prophet the mighty God has spoken and called to the earth from the rising of the sun unto the going down thereof, and His servants are going forth out of Zion the perfection of beauty carrying this message to all the world.

The Lord permitted John the Revelator, banished upon the Isle of Patmos, to see the Restoration

of His Church to the earth in the latter days. I quote,

Come up hither and I will shew thee things which must be hereafter. And I saw another angel fly in the midst of Heaven *having the everlasting Gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made Heaven, and earth, and the sea, and the fountains of water (Rev. 4: 1; 14: 6-7).

This angel has come. The everlasting Gospel is upon the earth.

The prophet Isaiah was given to see the time when the Book of Mormon "the stick of Joseph" would come forth among the children of men, and he said :

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. Therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid (Isaiah 29: 13-14).

How could the Lord do this "marvellous work and a wonder" without a prophet? Why shouldn't all the world want to know what this marvellous work and wonder consists of, for it has been established in the earth through the "Choice seer and prophet like unto Moses" the Lord promised to raise up in the latter days.

The establishment of the true Church of Jesus Christ upon the earth in this dispensation, fulfilled the promise of Daniel in his inter-

pretation of King Nebuchadnezzar's dream, when he said: "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the *latter days*." Then he told the king of the rise and fall of the kingdoms of this world, until the division of kingdoms such as existed at the time the Lord established His Church under the direction of the Prophet Joseph Smith. Then he adds:

And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break to pieces and consume all these kingdoms, *and it shall stand for ever* (Dan. 2:28, 44).

How could all these things, and so many others not mentioned, be accomplished without a prophet? Surely "the wisdom of their wise men . . . and the understanding of their prudent men" cannot fathom the work of this great latter day prophet. The Church Library has over 20,000 books and 2,000 pamphlets, discussing Joseph Smith, for and against, while the Congressional Library in Washington is reported to have less than 3,000 books dealing with the life and accomplishments of George Washington. The "wise and prudent men" cannot understand!

In Papini's "Life of Christ" page 93, we read:

All the Prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognise Prophets by this, that, smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate

Prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all the centuries.

The fate of Joseph Smith was no different than that of any other true prophet. He was persecuted, imprisoned time and time again, tarred and feathered, "smeared with mud and covered with shame," and finally he and his brother Hyrum were shot to death by a wicked mob in Carthage gaol, where they were entitled to protection of the laws, on June 27th, 1844, and his followers were driven beyond the confines of the United States, where, as he had prophesied, they have become mighty people in the tops of the Rocky Mountains. The *New York Times* Magazine Section of April 3rd, 1955, carried a full-page article by Rebecca Franklin, entitled, "A Mighty People in the Rockies" from which I quote:

After a strange and tortured history, Utah's Mormons are giving abundant evidence that they have fulfilled, and even surpassed, the prediction of Mormon Prophet Joseph Smith, that they would become a Mighty People in the midst of the Rocky Mountains.

That this Great Prophet of the Latter Days should meet a martyr's death might well have been anticipated, for such is but another evidence that he was a true prophet. The Apostle Paul makes this plain in these words:

For where a testament is, there must also of **necessity** be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth (Heb. 9: 16-17).

Like his great Master, he sealed his testimony with his blood, thus

making it binding upon all nations. He seemed to know that this would have to be his fate, for on his way to Carthage, he said to his companions: "I go as a lamb to the slaughter, having a conscience void of offence before God and man."

As we quoted from the words of Papini: "Even if the obstinate Prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all the centuries." This is verily true. His voice is becoming more powerful day by day as men come to understand the great work brought forth in this dispensation by the Lord, through this "Choice Seer and Prophet like unto Moses", whom the Lord raised up to establish His Kingdom in the earth for the last time.

In the Apostle Paul's defence before the most noble Festus and King Agrippa, he said, "Why should it be thought a thing incredible with you that God should raise the dead" (Acts 26: 8). This argument he used to support his declaration that the risen Christ had appeared to him on the way to Damascus. In like manner may we also ask why should it seem incredible that Holy Prophets of old should be sent back to this earth to restore the kingdom of God, in this dispensation?

In a recent "History of Vermont", under the caption "Sharon", we find this statement: "Sharon enters the hall of fame by being the birthplace of one of the immortals of American history, Joseph Smith, who founded the Mormon religion."



Patriarch

ELDRED G. SMITH

*Patriarch to the Church
of Jesus Christ
of Latter-day Saints*

JOSEPH

THE PROPHET

THERE was something special about the Prophet Joseph Smith. He was not just an ordinary man. Centuries before, the Lord had been preparing and planning for his mission to be fulfilled in the nineteenth century. Joseph in Egypt received a promise from the Lord concerning his seed. Lehi, in blessing his son, Joseph, makes this promise known as follows: "For Joseph (who was carried captive into Egypt) truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. . . . And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise; And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring

my people unto salvation" (2 Nephi 3: 6, 14, 15).

Only since the recording of this prophecy in the Book of Mormon, has it been proven that Joseph Smith was a descendant of Joseph of old.

Herein lies the real greatness of the Prophet Joseph Smith. It is no wonder that at the tender age of fourteen, he became so impressed with the promise in "James" to him who "lacks wisdom", that he retired to the Sacred Grove where he received that marvellous vision. When he emerged from that Grove, his knowledge of God was greater than that of all the learned men of the world. This positive knowledge gave him strength and boldness to teach the Gospel of salvation to rulers and potentates and all mankind, even against the greatest of opposition.

From the very beginning, Joseph found whole-hearted acceptance in his own family. After the first visitation of the Angel Moroni, he shared with the family that which was given to him. As his mother

THE SMITH HOME, PALMYRA, NEW YORK

relates: "From this time forth Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

We are now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst." The family shared with him the joys, and also the sorrows of disappointments and persecutions.

When he had achieved the prime of his manhood, he seemed to combine all attractions and excellences. He was more than six feet in height, with expansive chest and clean-cut limbs—a staunch and graceful figure. His head, crowned with a mass of soft, wavy, golden, blonde hair, was grandly poised. His face possessed a complexion of such clearness and transparency that the soul appeared to shine through. He wore no beard, and the full strength and beauty of his countenance impressed all behold-

ers at a glance. Though full of personal and prophetic dignity whenever occasion demanded, he could at other times unbend and be as happy and unconventional as a boy. This was one of his most striking characteristics.

But whether engaging in manly sport, during hours of relaxation, or proclaiming words of wisdom in pulpit or grove, he was ever the leader. His magnetism was masterful, and his heroic qualities won universal admiration. Where he moved, all classes were forced to recognise in him a man of power. Strangers journeying from a distance to see him, knew him the moment their eyes beheld his person. Men have crossed ocean and continent to meet him, and have selected him instantly from among a multitude.

In the midst of perilous times, and being continually harrassed by false brethren, the life of the Prophet must have been a trying one. Only men of unswerving integrity could stand the chastening fire of persecution, and many fell by the wayside, and joined in the cry against the Prophet and the Saints. Joseph knew that the Church of which he had the honour to be the earthly head, was the Church of God, and that the Lord would preserve it to the end. He therefore had no need to pander to the whims of men in order to retain their friendship. This of itself, is no small evidence that Joseph Smith was called of God. If he had been palming upon the world a fraud, he would have feared the exposure of those who became disaffected, and would have used politic methods to retain their good will for him rather than apply the law of justice and

cast them out of the Church. The example of Joseph Smith in dealing with apostates, no matter how high in Church authority they stood, has been followed by his successors until the present, and ever will be, for "God is no respecter of persons."

He taught with the force and boldness of conviction, yet with kindness to the extent that he won many honest friends. On one occasion Joseph addressed a crowd of spectators, many of whom were melted to tears. It became a settled conviction with his enemies, that if they allowed the Prophet to address the public, he would never fail to make friends and impress the honest that he was innocent. So, to avoid this impression, the mob, or officers, who subsequently had him in custody, would try to prevent him from speaking to the people. Joseph and some of the brethren were confined in Liberty Gaol, Clay county, others in Richmond, Ray county. While in their dungeon cell, they were subjected to the taunts and insults of guards and officers. One night, after hearing all he could possibly endure of their filthy conversation, he arose in chains, and with a voice of thunder rebuked the guards in the name of the Lord. They cowered before him and asked his pardon. So great was the power of God, they wilted before Joseph as a blade of grass before a flame of fire.

Parley P. Pratt thus describes this scene commencing with the words of the Prophet to the guards: "Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still: I will not live another minute and hear such language.

Cease such talk, or you or I die this instant." He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon, calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped on the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

Throughout his ministry both he and his people had been repeatedly denied redress. When a new president of the United States was to be elected, Joseph sought an interview with each candidate, and received no promise of justice in the future from either. To give his people the right to vote, and not vote for one who would oppose them, he became a candidate himself. His candidacy furnished an opportunity to explain his views, to enlighten the public mind respecting the Latter-day Saints, and to leave on record, propositions to the nation which, if accepted, would save the nation life and treasure. He wrote at that time: "I feel it to be my right and privilege to obtain what influence and power I can lawfully in the United States for the protection of injured innocence: and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be, for the general good of mankind."

Before the election time arrived, he was called upon to seal his testimony as a martyr, and with divine fortitude he fulfilled the destiny which God had ordained for him before the world was.

When we review the life of Joseph Smith, we are compelled to exclaim : In the hands of God he was a mighty man ! Next to the Saviour, Joseph Smith was as great a Prophet as ever lived. In his fifteenth year, he saw God the Father and our Saviour Jesus Christ, he beheld them face to face, and he heard the voice of each. At the age of eighteen, he saw an angel of the Lord on four different occasions. He saw the ancient records of the people of God on the Western Hemisphere. When twenty-two years old he had been visited by the same angel-Prophet eight different times, and on each occasion instructed by him. At this age also he received the golden plates. In his twenty-fourth year he published this record to the world, received a visitation from John the Baptist, and obtained the Aaronic Priesthood under his hands. At the same age, Peter, James and John came and laid their hands upon his head, bestowing the keys of the kingdom of God, which they had received from the Saviour over eighteen hundred years before. He also heard the voice of Michael. In his twenty-fifth year he organised the Church of Jesus Christ of Latter-day Saints, and thus laid the foundation of a work so great that it will yet fill the earth. When thirty-

one years old, he had founded and builded a temple to the Lord, and in it, had seen the Saviour, Moses, Elijah and other ancient Prophets of the living God. He selected the site of four temples of the Lord, saw one completed and another well on its way before his martyrdom. Before he was thirty-five years of age, he had been the prime mover in laying the foundation and helping to build several important towns in the travels of the Saints. At thirty-seven he organised a militia, of which he was lieutenant-general; established a university of learning; set on foot the gathering of Israel, and previous to this and before his assassination, saw thousands gathered from various States of the Union, Canada and Great Britain. The Prophet Joseph Smith died a martyr at thirty-nine years of age, having received in his lifetime over one hundred and twenty-five revelations from God, which he caused to be written, besides the volumes of unwritten inspiration which found their expression in prophecy, healing the sick, casting out devils, interpreting tongues and translating the Scriptures of divine truth. He loved his God, his religion, his country and all mankind. For them he lived and suffered; for them he died.

A Latter-day Saint girl from Stockholm, Sweden, would like to spend her vacation in a member's home in Great Britain. Her name is Sister Eva Jannicke Lindbäck, and she would like to visit here the first part of July for about three weeks. Sister Lindbäck is 14½ years old, and plays the piano. She speaks a little English, and would be able to get along all right. She will be very glad to have another girl stay with her parents during vacation time. Direct all correspondence to: Ynglingsgatan 25, Stockholm, Sweden.

The Firmness of the

ELDER ALMA SONNE
Assistant to the Twelve

Prophet's Decisions

THE life of Joseph Smith, the Prophet, was filled with hardships and crises. Some of his closest associates turned traitors, became his bitterest enemies and joined hands with his persecutors. At one juncture the group of men with whom he sat in council was honey-combed with infidelity. They became suspicious of his leadership, they questioned his motives and denounced his teachings.

The secretarian churches were arrayed against him. Ministers, politicians, newspapers and magazines combined to discredit his claims and to sow seeds of discord and hatred among his followers. The evil powers were asserting themselves among the early converts. Oliver Cowdery was the first victim to be influenced by the whisperings and rumours of the adversary. It reached the Whitmer family who had become friends and believers in the story told by Joseph Smith concerning the restoration of divine truth. Oliver Cowdery claimed that certain words in one of the revelations had been incorrectly written. The Prophet informed him that the commandment was correctly recorded and that no one had authority to change any word or phrase in it. This circumstance illustrates the firmness with which Joseph Smith, the Prophet, sought to protect the word of God. Church history does not reveal a

single instance where any compromise was made to satisfy those whose whims were not in harmony with the revealed word.

The Prophet never wavered in discharging the responsibilities placed upon him under his divine call. On July 23rd, 1837, during a period of apostasy and rebellion, the following revelation was given to him as a direct admonition to the Twelve Apostles, some of whom had yielded to temptation and succumbed to the ambitions of the world :

I say unto all the Twelve: Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph; for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come. (D. and C. 112: 14-15.)

The commandment was timely and necessary. Pride and disunion had weakened the erstwhile faith and devotion of these early leaders who had cast their lot with the restored Church. The revelation was a call to repentance which, unfortunately, was not heeded by all of them. The Prophet's heart was full of sorrow and disappointment. Men on whom he had relied forsook their callings, engaged in worldly speculations and joined hands with the enemy. It was a

period of trial and testing. The Prophet Joseph and those who remained true, took such action as was necessary to safeguard the integrity of the Church. Sin, disloyalty and disobedience were neither condoned nor tolerated.

In the year 1835 the Three Witnesses to the Book of Mormon, under divine commandment, selected twelve men to constitute the Quorum of Twelve Apostles. In 1837 and 1838 four of these twelve men apostatized and were disfellowshipped or excommunicated and others were appointed and chosen to take their places. In 1838 David W. Patten, one of the Twelve, was killed by a mob. In 1839 Thomas B. Marsh, another of the original Twelve, was excommunicated for apostasy. This came at a time when faithful and trustworthy leadership was needed in the Church. But the Prophet of God acted promptly in putting down infidelity and in cutting off the dead branches. It took courage and resoluteness. The weakness of men under the pressure of evil forces is one of the outstanding tragedies of history. But Joseph Smith was not one to be intimidated or pushed aside by traitors and wrong-doers. He insisted that high standards be maintained and fundamental principles respected.

The shock, however, which must have cut deep into the soul of the Prophet, was the apostasy of the three witnesses. These men had seen the Angel Moroni and the golden plates and had heard the voice of God declaring unto them that the plates had been translated by the gift and power of God. In days past they had joined hands with the Prophet in laying the foundation of the work he established. Now

they were in a position to cause him much embarrassment and to nullify their solemn testimonies which had been published to the world.

But Joseph Smith did not waver in his difficult responsibility. He made no concessions. He moved quickly to take action against them. He was not their tool nor their victim. He virtually dared them to repudiate their testimony and to deny what they had seen. He knew, and they knew, that to do so would bring them under condemnation. His only refuge, under the circumstances, was to trust in the Lord, who, after all, was the founder of the Church and the restorer of the gospel. He never once claimed that the work established through his instrumentality had an earthly origin. If it must be safeguarded and made secure in this emergency, God and God, alone, would do it in His own way.

Ten years prior to this period of darkness and discouragement the Prophet had been told that "the works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught" (D. & C. 3: 1). Joseph Smith knew this to be true and he did not fear the overthrow of the Kingdom through the exploits and disaffections of men. He was convinced that the Truth would triumph and that any wicked and unscrupulous opponent, whoever he was, "must fall and incur the vengeance of a just God upon him" (D. & C. 3: 4). This conviction sustained him and left him no alternative but to act

THE HILL CUMORAH

drastically when his associates failed to measure up to the requirements of their holy and divine calling.

To further complicate conditions and to add to the burdens of the Prophet, Frederick G. Williams, was rejected as his second counselor. This action was taken at a conference held at Far West, Missouri, on November 7th, 1837. His first counsellor, Sidney Rigdon, also became inactive and indifferent to his responsibilities and moved to Pittsburg, Pennsylvania, away from the body of the Church. All of these manifestations of weakness, ill-will and discontent grew into an avalanche of opposition that called for wise and courageous leadership. But Joseph Smith had courage. He was a fearless man. He was firm in his decisions and took steps to strengthen the Church. The kingdom had been set up for the last

time and it would never be destroyed. God does not rely on the arm of flesh. The Prophet did not and would not temporise with transgressors.

As a youth Joseph Smith had faced, single-handed, the opposing and conflicting ecclesiasticism of his day. He had told his story. Its representatives had replied with persecution and ridicule. It was their only answer. But the Prophet was not dismayed. He sent missionaries into the world with the everlasting gospel to "be preached to every nation, and kindred, and tongue, and people." Strong men were raised up to take the place of those who had fallen by the wayside. And so the Church moves on, and Joseph Smith's name goes down in history coupled with the prophets whose names and deeds glorify the pages of Holy Writ.



DOCTRINAL TEACHINGS OF THE PROPHET

Joseph Smith

ELDER BRUCE R. McCONKIE

The First Council of Seventy

To gain eternal life—the great gift made available through the atoning sacrifice of our Lord—three things are necessary :

(1) We must believe the doctrines of salvation as they have been revealed anew to the world through the Prophet Joseph Smith. Saving belief is based on truth, on the teachings comprising the Lord's plan of salvation, on the gospel doctrines and principles which God Himself ordained.

(2) We must have the ordinances of salvation and exaltation performed for us by legal administrators, those who have power to bind on earth and have it sealed eternally in the heavens.

(3) We must live the laws of God, walk in the gospel light, practice the truths we have believed, keep our covenants, endure in righteousness and truth to the end.

Because of Joseph Smith and the restoration of the gospel which he effected, salvation is again offered to men on earth. Let us note, briefly, a few of the saving doctrinal truths revealed anew in latter-days by him :

(1) God our Heavenly Father—Him whom it is life eternal to know— is a glorified, exalted personage in whose image man is created; He has a body of flesh and bones as tangible as man's. In Him all fullness and perfection dwell independently; He has all power, all knowledge, and is infinite in all His attributes; and His children on earth are commanded to be perfect as He is.

(2) Jesus Christ is literally the Son of God. He was born in mortality as the offspring of a mortal mother and an immortal Father; from His mother He inherited the power to lay down His life; from His Father, the power to take it up again. Thus His Divine Sonship is the foundation on which the most transcendent event of all the ages rests, that is, His atoning sacrifice.

(3) Revelation is a thing of the living present. The heavens are no longer brass, but God speaks today as He did anciently. His voice again is heard; angels again minister among men; visions, dreams, enlightenment from the Spirit, miracles, and the gifts of the Spirit—all these and more are once again enjoyed by the faithful.

(4) Salvation may be won by good works. Because of the atonement, all men have power to cleanse and perfect their lives so that in due course they will be fit candidates for a celestial inheritance.

(5) In the justice of God, all men, living and dead, will have opportunity to accept and live the saving principles of the gospel; the saving ordinances will be performed vicariously for the worthy dead.

(6) Long unknown among the apostate cults, sects, and churches, the doctrine of pre-existence again is known to the saints. Answers to the age-old queries, Whence, Why, Whither, have come to us through Joseph Smith.

(7) Legal administrators must teach the truths of salvation and perform the ordinances of salvation and exaltation for those who qualify for such, if the teachings and performances are to be binding on earth and in heaven.

(8) In our Father's House are many mansions; there will be degrees of glory in eternity; men will be judged according to their works; some will receive an inheritance in the celestial kingdom (the kingdom of God), others will be assigned a place in a terrestrial world, and others (those whose deeds are evil and who live not again until the second resurrection) will receive their portion of glory in a telesial sphere.

(9) The family unit continues in eternity for the faithful. Neither is the man without the woman nor the woman without the man in the Lord. No more glorious concept was ever revealed than this. Exaltation consists in the continuation of the sacred marital ties.

(10) And so we might continue, for the fullness of the gospel, all that is needed so that men can gain the fullness of reward hereafter, has been restored through Joseph Smith. Because of him we know of priesthood, keys, and authority; of church organisation; of the gathering of Israel and the restoration of the kingdom to her scattered remnants; of the imminent return of our Lord to reign personally upon the earth; of the renewal of the earth so that again its paradisiacal glory will shine forth; and much, much more.

Now if it were not for Joseph Smith and the restoration, we would be like other churches in the world; indeed, we would never have been divided from them.

If Joseph Smith had not ministered among men, the doctrines, knowledge and keys of salvation would not be here today.

If Joseph Smith had not been called by the Almighty for the great work of restoration, we would be like everyone else in the so-called and self-styled Christian world: with very little peace and contentment for this life, and no sure hope of eternal life for the world to come.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it" (D. & C. 135: 3).

And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

Mosiah 8:16-17

The Prophet

. . . and the Priesthood

DR. GERRIT DE JONG, JNR.

*Dean of the College of Fine Arts, Brigham Young University
Member of the General Board of Sunday Schools*

IN ORDER to bring about the immortality and eternal life of man, the Lord has from time to time established the Church upon the earth. We gain some insight into the principle of power and authority which Jehovah has delegated to man, from reading the Pearl of Great Price. Man needed such authority to represent God in order to assist Him in the saving of His children. The Lord promised that His name, "even the Priesthood of the Father", would be known in the earth through Abraham and Noah for ever (Abraham 1: 2, 3; 18, 19; 2: 8-11).

Paul, Joseph Smith, Brigham Young, and others, taught that the ministry and priesthood which the seed of Abraham was to bear to all nations is an everlasting principle by which all things were created. The Church could not function properly in helping the Lord accomplish His purposes (giving man the opportunity to work out his salvation) unless the Holy Priesthood were bestowed upon men. The authority to act in the name of the Lord, and to bind upon earth what the Lord recognises as bound, is the Priesthood God has delegated to man to encourage, bless, and support His children.

To the Nephites the Saviour gave that power and authority (3 Nephi 12: 1). In these latter days, the Lord has given us a new and everlasting covenant, embodying all the powers and authority to seal or loose that the ancient prophets have ever held. The miraculous controlling of the elements by Enoch, Moses, and by Jesus himself, stemmed from that Priesthood. Peter, James, and John, who held the Keys of the Kingdom, ordained and confirmed Joseph Smith and Oliver Cowdery to be apostles and special witnesses of Jesus Christ and the First and Second Elders of the Church in our times. This was made possible by the coming of John the Baptist, who bestowed the Aaronic Priesthood on these brethren, May 15th, 1829. Thus, in the year before the Church was organised, those who were to establish it received the requisite priesthood to do so (Doc. and Cov. 13; 18: 9, 27; 20: 2, 3; 27: 12; 84: 28; and 128: 20).

Man must be Called

Just as power to represent God was given to the Church of the apostolic epoch, and to the Church which Christ established on the Western Continent, when it became necessary to restore the Church of Christ in our day, that same priesthood was given to Joseph Smith and others. Therefore, the Lord will recognise again any rite or ceremony that is performed by virtue of the Priesthood delegated by Him to the men who represent Him in spiritual matters. No man can call himself to officiate in the name of the Lord, however. He must be called of God

through authoritative channels if his ministrations are to be effective and recognised by our Heavenly Father. In a revelation to the Church in 1843, Jesus Christ made this unmistakably clear (Hebrews 5: 4. The Fifth Article of Faith, Doc and Cov. 132:7-13). When men who have no right to do so officiate in the name of the Lord, nothing but confusion can result.

Keys of the Priesthood

When in the Church men receive the various degrees of Priesthood, they then may be called upon to render service to the Church by virtue of the authority they hold. For instance, a priest has the authority to baptize. However, he is not free to baptize any person unless directed to do so by the bishop of his ward or the president of his branch. An elder holds the Melchizedek Priesthood and has, therefore, the right to lay hands upon a newly baptized person for the gift of the Holy Ghost. But he cannot appoint himself to officiate in that ceremony. He must be directed by the bishop of the ward or the president of the branch in which the ceremony is to take place. A ward bishop directs all that happens to the membership of his ward because he holds a special directing authority over all such matters. A mission president holds the keys of the priesthood in its overall functions in his mission. In a mission branch the branch president directs all priesthood ordinations in his branch. This type of authority is spoken of as keys of priesthood. There is, therefore, a difference between holding an office in the priesthood and being designated to perform specified duties that only a man who holds the appropriate and adequate priesthood would be asked to perform.

At various times, various persons who had been given the directing authority to carry out certain assignments in previous dispensations came to Joseph Smith to deliver all the priesthood keys they had held, for all such keys had to be restored in the last dispensation. John the Baptist brought the Aaronic Priesthood; Peter, James, and John, the Melchizedek Priesthood; Elias, the keys of the dispensation of Abraham; Moses, the keys of the gathering of Israel; and Elijah, the keys of the sealing power (Doc. and Cov. 128: 20-21).

The overall power of directing all the work of the Church constitutes the keys of the priesthood. Only one person at a time holds these keys in their fullness. Before any priesthood-bearer is entitled to officiate in his office he must be selected and directed to do so by virtue of the power and authority delegated to him. No man should exercise the power of his priesthood for the Church except by appointment of those called to presiding positions, for only they hold the keys of the priesthood. No man has the authority to perform any priesthood rites in the face of revocation by the authority who holds the keys of the priesthood; i.e., the President of the Church.

In the Church of Christ it is the people who, under God, rule the Church. While the Presidency of the Church directly or indirectly nominate the officers of the Church, ultimately it is the people's sustaining vote that places and keeps them in office. This practice of common consent is used to sustain even the highest officers in the Church.

The Priesthood serves

Priesthood is not given to a man merely to do him honour. It is essentially a call to service. Holding an office in the Priesthood should not make us conceited or proud, but should rather lead us to cultivate humility. We receive the Priesthood not because we are important, but because the work we do in blessing and helping men and women work out their salvation is important. Every man, therefore, should learn his duty, prepare for the service he is to render, and act with diligence in the office to which he is appointed. Priesthood-bearers should seek to understand and live completely in accordance with the Spirit of Christ, for He is the source of priesthood power. Only thus can we show the world what it means to love God and our neighbour as ourselves.

No feeling of compulsion, no degree of tyranny, no trace of hypocrisy should accompany our ministrations. The all-consuming love and spirit of helpfulness so often exemplified by Jesus Himself, should characterise all our doing in the name of the Holy Priesthood.

THE ONE CHURCH

Elder William K. Daines

Newcastle District

WHEN Paul named the apostles and the prophets as the foundation of the church of Christ,¹ he was in essence saying that the organisation of the church is essential to the existence of the church. Without the proper organisation the desired goals could not be attained. Thus the apostles and the prophets were necessary "till we all come in the unity of the faith", etc., or until the desired goals were accomplished.

When the apostacy occurred, the perfect organisation that Christ had placed in His church became corrupted. When the organisation became corrupted, the goals and ends that were to be reached were also corrupted. Thus the church was no longer producing the same results as Christ had planned on attaining. The only solution, therefore, was to bring back, or to restore, to the earth, the perfect organisation that He had once placed on the earth.

The restoration of the church organisation began with the appearance of John the Baptist, to Joseph Smith and Oliver Cowdery, on the banks of the lovely Susquehanna River in May of 1829. At that time the authority of the Aaronic Priesthood, or the lesser priesthood, was restored to the earth. The Melchizedek Priesthood, or the higher priesthood, was restored to the earth in June of that same year, through Peter, James, and John, the ancient apostles of the Lord. Thus the authority for the organising of the church of Jesus Christ was placed on the earth. Following the restoration of the authority came the revelations giving the knowledge necessary for the organising of the church. In April of 1830, the knowledge of the "functions of the several offices in the priesthood"² was given, by revelation, to Joseph Smith the Prophet. Other revelations on the church

organisation followed. On April 6th, 1830, the Church of Jesus Christ of Latter-day Saints was organised.

Because of the small number in the church, in the beginning, and for various other reasons, the church was not fully organised at first. In the early part of the church the Bishopric of the Church was formed, so that it could look after the temporal affairs of the saints. After that the priesthood quorums were fully organised, and then the Stake Presidency and the Stake High Council were organised. On February 18th, 1835, twelve apostles were called to preside over the church. Today the Quorum of the Twelve Apostles, and the Quorum of the First Presidency direct and regulate the affairs of the church in their callings as "Prophets, Seers, and Revelators".

The test of an organisation is in how it accomplishes the goals and the ends that it was organised for. An examination of the Church of Jesus Christ of Latter-day Saints, in this regard, would give us the answer, "It has fulfilled its calling". But let us for a moment consider the goals, and see how the organisation stands up to them. Paul names three goals for the Church: (1) "The perfecting of the saints"; (2) "The work of the ministry"; and (3) "The edifying of the body of Christ"¹

Looking at the first objective, and then looking at the lives of the men who have engaged themselves in the activities of the Church, we see as near perfect men as this world has produced. The lives of Joseph Smith, Hyrum Smith, Brigham Young, George Albert Smith, and David O. McKay, to name only a

few, show to us the character of man at its height. A further examination of the lives of any one of these men would be ample proof to anyone who is seeking a greater testimony of this fact.

The work of the ministry is essential in the Church. The charge for the spreading of the word of the Lord, to both the members and the non-members of the church, has been given to the priesthood quorums. To the High Priests He has given the authority to preside over the church. To the Seventies and to the Elders He has given the authority to preach and to exhort the people in His name. He has given the charge to the Priests and to the Teachers to "preach and teach" and "to watch over the Church". The Deacons assist the Priests and the Teachers in their calling "to be with and strengthen the Church". By this means the gospel is being taken as a witness to all nations.

To look after the saints and to edify the church, or the body of Christ, was the third essential objective of the organisation of the church. Nothing could speak louder, in this respect, than the "works" of the church in branch and ward teaching, in the welfare work, through The Welfare Plan, and in the care of the widows and the poor through the fast offerings. Yes, the organisation stands the test on the third goal when it utters the famous words, "We care for our own."

The Church of Jesus Christ of Latter-day Saints is here to bring the Gospel into the lives of the children of God. This restored organisation has accomplished just that. It's work stands as its testimony.

¹ Ephesians 2:20.

² *Doctrine and Covenants*, Sect. 20, Foreword.

³ Ephesians 7:12.

Branch and District Activities

Birmingham

The Grand Ball held at the Birmingham Y.M.C.A. on February 4th was sponsored by Birmingham, Wales, and Nuneaton M.I.A.'s.

On Saturday, May 4th, the Sheldon Primary held a Jumble Sale that met with success and netted £8 16s. 2d. On Saturday, April 28th, a branch party was held. Visitors came from Rugby and Coventry Branches. A total of 60 persons enjoyed a good evening's entertainment of fun and games.

Bristol

Sister Pat Perry received a notification that the Bristol M.I.A. has been accepted by the City and County of Bristol Youth Committee as a youth club and now have access to all the facilities and benefits of this city's youth committee for registered organisations. On April 24th the M.I.A. enjoyed a social arranged by themselves to raise funds towards their fare to the M.I.A. Festival at Cheltenham.

The Genealogical convention was held on April 6th, 1956, at the Bristol Latter-day Saint chapel under the direction of Brother Ronald Green. Brother Ronald Cunningham of the Mission Board was in attendance. Immediately following Brother Arthur Jones of Weston-super-Mare gave excellent and profitable gardening ideas to aid the welfare programme. Sister Pat Perry also spoke of the help the Branch President and M.I.A. offi-

cers could give to encourage the young people of the branches to participate in M.I.A. The Relief Society sisters served excellent refreshments.

Bournemouth

On Monday, March 26th, in the Fellowship Hall, the M.I.A. was entertained by President H. Summersell and his wife, with a piping hot supper of sausage and mash. Several games and gimmicks were enjoyed by all. All the meetings were well attended on Easter Sunday and the hall was nicely decorated with golden daffodils. Sister Kilbey was set apart as officer of the branch welfare and second counsellor of the Sunday School; releasing Sister G. Kenchington.

Grimsby

A grand welfare social was held in the Grimsby chapel. Brother Malcolm King brought along his mother, who specialises in teaching voice, and two of her pupils, who sang to those assembled. Brother Leslie Bushell gave an amusing performance of a song with a Spanish flavour. Susan Ely and Jean Good rendered an amusing song. Brother Francis Hammond sang some favourites, and his wife provided the music for the evening.

Hull

On March 17th, a social was held to help the welfare funds. On March 31st, the M-Men and Gleaners produced an evening's entertainment, the highlight of

which was an amusing telepathy act by Brothers R. Thistleton and M. Baffield. The Gleaners also contributed with an Easter bonnet parade. On April 14th, as a social evening, "Easter Fever", was held. Prizes were given to the children for fancy dress. A competition was held for the adults with prizes for the best-made paper flowers. On Saturday, April 28th, a Budget dance was held.

York

On March 24th, a Hobo Social was held in aid of the M.I.A., Sister F. Wilcox organised it. There were some very comical tramps. On April 22nd, a social and dance was held for the welfare. It was organised by Brother Turner. Work is progressing very rapidly on the chapel and the new colour scheme will make the building much brighter. On April 13th, a Jumble Sale was held for Relief Society funds.

Irish

Belfast. The Belfast Branch Relief Society held a Banquet on March 17th. The evening's activities were conducted by Sister Elsie Dawson. Elder George Page showed films. The Gold and Green Ball was held on March 24th. The floor show was provided by the M.I.A. Eight of the young sisters put on a display of Irish dancing. Sister Eleanor Turner made the costumes. The M.I.A. hike, held on Easter Monday, was a great success. During the day the brethren played football while the sisters amused themselves with less exhausting games.

Leeds

On Saturday, April 29th, the Leeds District held a Primary

Social in the Bradford chapel. The entertainment, provided by the children, was very enjoyable. On Saturday, April 21st, the priesthood of the Leeds District went along to the *Dewsbury Branch* and planted a welfare garden. A good effort! On Thursday, April 26th, the Beehive Girls held a social in the *Leeds Branch*, which was very enjoyable.

Huddersfield

The *Huddersfield Branch* held a social on April 28th, in the chapel. There were about 30 present and a good time was had by all. The branch is active and growing fast.

Liverpool

On Easter Sunday Sister Lucy Nicol was presented with her Silver Gleaner Award and pin. On Easter Monday the M.I.A. went on a ramble around West Kirby. A good game of baseball was enjoyed before returning home for dancing. Sister Ena Jones was awarded the old pupils prize at her school. It was a general textbook of nursing. Congratulations, Sister Jones.

On April 7th the Liverpool District gave a farewell party for President Birkhead. The Priesthood put on a short play with solo turns by other members. President Birkhead was presented with a pair of book stands. President David W. Wright is the new D.P.

London

South London Branch. Sister Scrivener was recently baptized a member of the Church.

Manchester

A district social was recently held at Oldham with Brother Sam Mills in charge. Food was provided by Sisters Boyer, Newton, F. Robinson, Mills and Giles, who acted as

hostesses in their own "house" with the audience as the guests. Elder Short blessed the food and while the guests were at supper they were entertained with vocal solos by Mrs. Lees, a friend, Betty Davis, Sylvia Mills, Dorothy Mills, Brother Sam Mills, Elder Penrose and Brother Jenkinson. The accompanists were Sister Boyer and Sylvia Mills. Brother Sam Mills provided comic relief with some amusing stories. A dialect poem, "Bo'ton's Yard", recited by Brother Briton Beverly and assisted by Sister Dorothy Mills, set the theme of the evening. Dancing concluded a very enjoyable social.

The talent at the District Musical Festival, held at the *Ashton-Hyde Branch* on Saturday, April 14th, was really outstanding and Brother Harold Crookell, District Y.M.M.I.A. supervisor, complimented everyone on their efforts. The Wythenshawe choir was very much in evidence and rendered several fine numbers. Vocal numbers were rendered by Sister Betty Davis, Oldham, Sisters Judith and Leslie Kearns and Lynda Bates, Wythenshawe. Brother Clifford Wood, Stockport, played the accordion, with Sister Taylor accompanying them on the piano. Also Brother Lewis, Stockport, Sisters Boyer and Sylvia Mills, Oldham, acted as accompanists.

Rochdale

In Rochdale on April 7th, a grand Turkey Dinner with all the trimmings was served to the brethren of the branch, cooked and prepared by Brother Harry Withington.

Wythenshawe

On Sunday, April 22nd, the Wythenshawe branch choir, under

the supervision of the chorister, Brother John T. Davies, visited the P.S.A. Hall, Ashton-under-Lyne, to give musical illustration for a talk by Brother A. Entwistle of the *Ashton-Hyde Branch*. A good impression was made and they have received further invitations. The M.I.A. opened their summer season on April 26th, by holding a free social. It was well organised and thoroughly enjoyable.

Newcastle

On Monday, April 2nd, the M.I.A. held their annual arts and crafts competition in Sunderland under the direction of Sister Grace Andirg and Brother Gray. *Sunderland Branch* won the dancing and drama, *Newcastle* won the crafts and music contests, *South Shields* won the silver cup for speech, through the efforts of Sister Young. *Sunderland* won the M.I.A. shield by points. Mrs. Charles Bilson judged the singing. Miss Sylvia Pratt brought the day to a climax with some of the most delightful singing ever heard in the Sunderland chapel.

Darlington

Elders Gines and Clark have been released from the Branch Presidency and Brother Stanley Worth has been sustained as 1st counsellor to President Hancock, with Brother Max Milligan as 2nd counsellor. Brother Milligan has also been made District Sunday School Supervisor. Sister Milligan has been sustained a branch chorister. Sister Leonora Edwards has been sustained as 1st counsellor in the Relief Society.

Norwich

On Easter Monday the Norwich District Gold and Green Ball was

held at Ipswich. The hall was effectively decorated and the event was well attended. The evening's programme of novelty dances, games, etc., was enjoyed by everyone who attended. A three-wheel bicycle made a tour of the hall carrying three missionaries distributing tracts. Elder Asper did a tap dance.

This box bicycle is in everyday use by the missionaries and has the address of the branch and "Have you read the Book of Mormon?" painted across the lid.

Ipswich. The Ipswich Saints recently said farewell to Sister Wendy Jolly, who has been called on a full-time mission, and is serving in Hull.

Norwich. On Saturday, March 17th, the Norwich Relief Society sisters held a banquet to commemorate the birth of the Relief Society. Sister Edith Parlett prepared the three-course dinner. A greater insight of the work of each phase of the Relief Society was gained with an address from Sister Mildred Jennis and a "Maypole" with a doll dressed to represent each phase of Relief Society work. After community singing, Sisters Olga Duffen and Frieda Gundeson rendered solos.

Nottingham

On March 24th the Gold and Green Ball was held in Nottingham with District Y.W.M.I.A. Supervisor, Sister Bowler, as organiser, and District Y.W.M.I.A. Supervisor Neil McEwen as M.C. A social was held following the district genealogy convention. It was under the direction of Brother Tom Hezeltine. On April 2nd a group of young members and investigators had an outing to New-

stead Abbey. It was organised by the missionaries and was very successful.

The Sunday School has been reorganised as follows:

Thomas Hezeltine

(Superintendent)

Brian Hayes (1st Counsellor)

Patricia Adams

(2nd Counsellor)

Jean Chapman (Secretary).

Brother Ernest Stevenson was released a Superintendent with a vote of thanks. The branch building fund project has raised over £63 during the first three months of the year. On April 21st the Relief Society Spring Fair and Handicrafts Competition was held, followed by a social evening. Forty-two attended and the leading displays gave evidence of much hard work.

Scottish

Aberdeen. On Tuesday, April 24th, the M.I.A. had a social evening and everyone had a good time. Refreshments were provided.

Airdrie. Sister Jean Park, 14 years old, had the opportunity of presenting a 30-minute talk to her classmates on "Mormonism". Her teacher commented on the Word of Wisdom and our Welfare Programme and thought that these were two very good points in our religion. She also accepted a Book of Mormon. The Sunday School held a social in aid of funds for the Sunday School outing which will be held on Saturday, May 5th.

Paisley. *Paisley Branch* has just acquired a new building. Thanks are extended to the brothers and sisters who are participating in the work parties. The *Paisley Branch* Choir, which has just been started recently, was honoured to sing at

conference. The Paisley Sisters also catered for the district conference and thanks are extended to the Glasgow sisters for the helpful advice they had to offer.

Welsh

All too often religion is thought to be limited to matters ordinarily called spiritual. Recently the investigators and the members of the soon to be organised branch in Swansea, had their first opportunity to feel the Religion of Jesus Christ as it carries over into a person's everyday activities and needs.

On March 8th, they all gathered together, along with the four missionaries in Swansea, for their first church social event. Everybody was happy to see also, the six missionaries from Cardiff, who made the trip especially to attend. President Jones came with a "bay full" of group competitive games which were more than effective in making entertainers out of everyone and in helping each person to contribute to the fun and enjoyment of the occasion.

After an hour or so of these mildly strenuous contests, everybody seemed rather enthusiastic about the next part of the programme—sitting down to the food which each family had helped to prepare. During and after eating, the missionaries had a good time and in some cases probably showed more nerve than talent in presenting several readings and musical numbers. Everyone joined in for several rounds of group singing which made a fine ending to a very successful evening—successful in fun and relaxation, in strengthening the bonds of friendship and fellowship among those present and in illustrating a small part of the

everyday application of a "practical religion."

The branches of the British Mission welcome the new *Swansea Branch*.

Births and Blessings

On Sunday, April 1st, David Charles Langford, age 6, and Vicki Susan Langford, age 2, son and daughter of Mr. and Mrs. Caryl Langford, were blessed. Elder Ben Shippen blessed David, and Susan was blessed by Elder Robbins of the *Northampton Branch*.

The son of Brother and Sister Harry Hart was blessed by Elder Charles Sidney Armstrong and given the names of Tracy Lee Hart. They are members of the *Birmingham Branch*.

On March 18th, Arthur J. Lewtas blessed his daughter and gave her the name of Ann Elizabeth. The family are members of the *Bristol Branch*.

The infant son of Brother and Sister Philip Green was blessed by his grandfather, Elder Walter Green, and given the name of Douglas. They are members of the *Birmingham Branch*.

The infant daughter of Mr. and Sister Toyne was given a blessing and a name by Brother Arthur J. Jenner on April 1st. She was given the names Michelle Rai. The family resides in the *Grimsby Branch*.

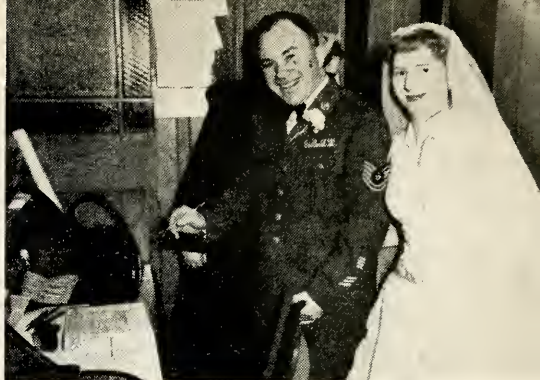
On December 13th a daughter was born to Brother and Sister Jennings of the *Burnley Branch*. She was blessed on January 1st by Brother Horace Deboo and given the name of Linda.

On January 24th, a daughter was born to Brother and Sister Appleby of the *Newport Branch* and blessed by Brother Appleby on April 1st.

A daughter was born to Brother and Sister Cuthbert on April 11th. The family reside in the *Nottingham Branch*.

Twins were born to Brother and Sister Watt of the *Paisley Branch*, a boy and a girl.

Russell Leilani Kaeo blessed by his father, Brother Clevis Leilani Kaeo, on April 29th in the *Stroud Branch*.



Brother and Sister Cecil Cawley sign the register after their Bradford wedding

Marriages

On March 10th, the wedding of Sister Viverene Cartwright of the *Liverpool Branch* and Brother Dale Reynolds of the U.S. Air Force took place at the Liverpool chapel.

On Easter Monday, in the Bradford chapel, Sister Mary Harling was married to President Cecil Cawley of the *West Drayton Branch*.

On Easter Monday, Peter Sutton was married to Sister Edith Mary Stallard of the *South London Branch*.

On April 14th the marriage of Richard Bottfield and Gillian Saria Halliday of the *South London Branch* took place.

Miss Sheila Rose James was wedded to Brother Bernard Arthur Smailes of the *Bristol Branch* on Easter Monday.

Brother John Drew and Sister June Singer of the *Merthyr Tydfil Branch* were married on March 24th.

Engagements

Sister Joyce Stewart and Peter Dailer of the *Belfast Branch*. Also Sister Joan Taggart and Robert Crawford of the *Belfast Branch*.

Deaths

Morris. Sister Elizabeth Morris of the *Bury Branch* passed away very suddenly on April 30th, at her home in Radcliffe.

Cooke. Sister Rosa Maud Cooke passed away suddenly at her home in Stroud. Sister Cooke was 64 years of age and is survived by her two sons, Brothers Douglas and Jack Cooke. Sister Cooke passed away on April 14th.

Ordinations in the Priesthood

To the Office of Deacon

David Addansen of York, April 1st.

William Charles Abbot Figures of Bristol, April 6th.

Wilfred Harton under the hands of President John Kitsell of the *Birmingham Branch*.

John Graham of Airdrie.

Reginald Gaunt of Grimsby under the hands of Brother Thomas Sharp on April 8th.

To the Office of Priest

Malcolm King of the *Grimsby Branch*, April 8th, under the hands of Brother Thomas Sharp on April 8th.

Stanley Smithson of *Leeds Branch*, April 18th, under the hands of President Tassell.

To the Office of Elder

Stanley Thomson of Aberdeen on April 22nd.

Brother Connell of Paisley on April 22nd.

Harry Oakes of Ipswich.

Fred Cohen of Ipswich.

compiled by Elder James D. Evans

Those having completed the British Mission Public Speaking and Teaching Course.

Doris Evelyn Recardo	Weston-super-Mare	Bristol	May 1st, 1956
Dorothy Lavinia Palmer	Weston-super-Mare	Bristol	May 1st, 1956
Marjorie Crandon	Weston-super-Mare	Bristol	May 1st, 1956
Charles Jones	Weston-super-Mare	Bristol	May 1st, 1956
Arthur Jones	Weston-super-Mare	Bristol	May 1st, 1956
John Crabtree	Weston-super-Mare	Bristol	May 1st, 1956

MISSIONARY ACTIVITIES

ARRIVALS :

April 10th, 1956

	<i>From</i>	<i>Assigned to</i>
Elder Philip Neil Crofts	Firth, Idaho	Hull
Elder Lamar Dwight Kelsey	Salt Lake City, Utah	Hull
Elder Frank Fullmer Linford	Salt Lake City, Utah	Nottingham
Elder Alonzo Hulme Matthews	Ovid, Idaho	Nottingham

April 16th, 1956

Sister Franchesca Lorna Willcox	York, Yorkshire, England	London
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April 30th, 1956

Elder Dale Ferris Allen	Tremonton, Utah	Bristol
Elder Marion Bruce Carr	Tremonton, Utah	Scotland
Elder Kenneth Burton Kimball	Salt Lake City, Utah	Newcastle
Elder Joseph Richard Nielson	Layton, Utah	Manchester

TRANSFERS :

	<i>From</i>	<i>To</i>	<i>Date Effective</i>
Elder Ronnie Bray	Norwich	Bristol	April 16th, 1956
Elder Aaron B. Jeppson	Bristol	Norwich	April 16th, 1956
Elder Robert G. Torney	London Office	Bristol	April 16th, 1956
Sister Ida Merle Nielsen	Nottingham	London Office	April 16th, 1956
Elder Robert L. Dunn	Newcastle	Birmingham	April 26th, 1956
Sister Martha Dunn	Newcastle	Birmingham	April 26th, 1956
Elder Alvin Gene Ferrin	Scotland	Nottingham	April 30th, 1956
Elder Ralph J. Gines	Newcastle	London	April 30th, 1956
Elder Howard A. Pierson	Scotland	Leeds	April 30th, 1956
Elder Ray A. Ogden	Bristol	Scotland	April 30th, 1956
Sister Barbara L. Phillips	Scotland	Newcastle	May 9th, 1956

APPOINTMENTS :

Elder Richard T. Baker was appointed President of Leeds District, May 4th, 1956.

Elder Joseph W. Darling of the South London Branch was appointed President of London District, May 6th, 1956.

RELEASES :

May 4th, 1956

Elder Franklin K. Shreeve	<i>From</i> St. Johns, Arizona	<i>Served in</i> Leeds District*
Elder Shryl Ben Savage	Bicknell, Utah	Leeds, Bristol and Nottingham Districts
Elder Don V. Christensen	Sanford, Colorado	Liverpool and London Districts
Elder Robert E. Francis	Ogden, Utah	Birmingham, Irish and Liverpool Districts

May 6th, 1956

Elder L. Morgan Bates	South London Branch	London District*
<i>May 9th, 1956</i>		
Sister Betty Low Norseth	Burbank, California	Nottingham and Scottish Districts

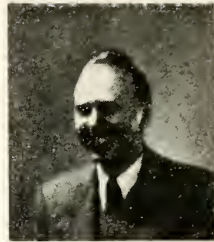
* District President



**ELDER FRANKLIN
SHREEVE**



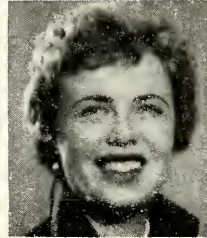
**ELDER SHRYL
SAVAGE**



**ELDER DON V.
CHRISTENSEN**



**ELDER ROBERT
FRANCIS**



**SISTER BETTY LOU
NORSETH**

BAPTISMS :

Birmingham District

Juliet Christina Crane of Rugby
Edward Robin Lees of Nuneaton
Sylvia Alicia Neale of Northampton

Bristol District

Jacqueline Valerie Gooch of Bristol
James Frederick Turner of Plymouth

Hull District

Geoffrey Joseph Buxton of Hull
Roger Edwin Cutsforth of Hull
Peter John T. Thomas of Hull

Irish District

Thomas Nelson L. Millar of Belfast
Nancy Kenny Millar of Belfast
Joan Mary McCreedy of Belfast
Pylis May Smith of Belfast
Doris Elliot of Belfast

Leeds District

Marlene Holdsworth of Bradford
John Leonard of Bradford

Liverpool District

Agnes Brenda Stuart of Preston
Pamela Denise Stuart of Preston
Muriel Hay of Preston
Ronald Hay of Preston
Jacqueline Hay of Preston
John Nixon Robinson of Preston
Stephen Alexander Johnston of Preston

London District

Kathleen Ina Louise Ridout of Romford
Mary Margaret Fiona Seeley of
South London
Marilyn Ann Greenwood of South London
Edward Albert William Hancock of
South London
Constantinos D. I. Poupos of South London
Carol Ann Hamilton of Catford
Edward Ives of Catford
Albert Edward Osmotherly of Gravesend
Estaveta Ruby Osmotherly of Gravesend

Reginald Thomas Flight of Gravesend
John Francis Willmott of Gravesend
Audrey Dorothy Willmott of Gravesend
Christopher John Watkinson of
North London

Manchester District

Gerard Finnegan of Oldham
Gerard Finnegan, Jr., of Oldham
Ethel Finnegan of Oldham
Patricia Finnegan of Oldham
Peter William Bates of Wythenshawe
Jean Carol Derbyshire of Wythenshawe

Newcastle District

Anita Bradshaw of West Hartlepool
George David Brown of Middlesbrough
Elizabeth Heather Munro of Newcastle

Norwich District

Robert Nicholas of Southend
Irgard Nicholas of Southend
Oliver Nicholas of Southend
Carolyn Ann Leggett of Southend
David Francis Noble of Southend
Gerald John Bell of Lowestoft
Ruby Jennifer Boar of Lowestoft
Robert Langlands of Lowestoft
Glenda Mary Turner of Lowestoft

Scottish District

Arthur William Wilkinson of Glasgow
William McGowan Adair of Glasgow
Isabella Smith D. Adair of Glasgow
Heather Ann Rudd of Paisley

Sheffield District

Stuart Douglas Hay of Barnsley
Christine Talbot of Doncaster
Jessie Hook of Sheffield

Welsh District

Elena Neale of Cardiff
Patricia Allison Corcoran of Cardiff
Arthur Smith of Cardiff

The excellency of the glory of the character of Brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite. When he preached to the people—revealed the things of God, the will of God, the plan of salvation, the purposes of Jehovah, the relation in which we stand to him and all the heavenly beings, he reduced his teachings to the capacity of every man, woman and child, making them as plain as a well-defined pathway. This should have convinced every person that ever heard of him of his divine authority and power, for no other man was able to teach as he could, and no person can reveal the things of God, but by the revelations of Jesus Christ.

President Brigham Young

I bear my testimony to you and to the world that Joseph Smith was raised up by the power of God to lay the foundations of this great latter-day work, to reveal the fullness of the gospel to the world in this dispensation, to restore the Priesthood of God to the world, by which men may act in the name of the Father and of the Son and of the Holy Ghost, and it will be accepted of God; it will be by his authority. I bear my testimony to it; I know that it is true.

President Joseph F. Smith

I know that the gospel was restored through the Prophet Joseph Smith, by the Father and the Son, who are as real today in connection with the other world as my loved ones and yours.

President David O. McKay

JOSEPH SMITH, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fullness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated.

Doctrine and Covenants 135:3

*“Praise to the man who communed with Jehovah!
Jesus anointed that Prophet and Seer”*

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